Man verily is formed of desire; as his desire is, so is his will; as his will is, so he works; d whatever work he does, in the likeness of it he grows. —*Katha Upanishad*

THEOSOPHY

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THE WORK OF THEOSOPHISTS

AS the years go by, the symptoms of change and transition become ever more apparent. Yet the shape of the future can hardly be anticipated from disturbances and upsets, on the ne hand, and tentative attempts at new thinking and social forma-ions, on the other, since soil and seed give little indication of the lant or tree that will grow to maturity at a much later time. The ituation today is somewhat as a perceptive writer, L. L. Whyte, bserved in the *Saturday Review* more than three years ago:

> We are now, from 1960-80, at the watershed which marks the brief overlap of the past separative period and the global period ahead. At the moment there is relative confusion and all that is visible to most is an old civilization destroying itself; a moment later a future-oriented community is seen at work creating a new one.

Mr. Whyte, a British scientist and philosopher, is not alone in naking such predictions. The intuition of great change in the af-airs of mankind pervades much of the thoughtful writing of the resent. Whyte believes that the age of human thinking in separatist erms, without regard for the good of others and the welfare of the vhole, is now coming to an end, and that all policies based upon arrow self-interest must bring failure and disaster.

He includes in this judgment even scientific doctrines which are ounded on "the properties of single ultimate particles," suggesting hat atomism in physics must give way to hierarchical and field onceptions growing out of a holistic idea of the reality behind atural phenomena.

A number of other such men could be cited, each using the language of his own background or scientific discipline, yet sharing in the fundamental idea that the time has come for radical change in the ideas of nature, knowledge, and man. Lewis Mumford is eminent in this group, having for years predicted the ultimate collapse of a civilization based upon mechanistic thinking and acquisitive domination. In his most recent volume, *The Pentagon of Power,* Mumford makes it evident that all through recent history there have been men who saw the direction in which modern civilization was moving, and who warned against the self-destructive tendencies visible even in their time. As he says in this book:

> . . . the results we see today were not unanticipated during the nineteenth century by those who were sufficiently alert. "I could smile," wrote John Ruskin, "when I hear the hopeful exultation of many, at the new reach of worldly science and vigor of worldly effort; as if we were again at the beginning of new days. There is thunder on the horizon as well as dawn." Delacroix saw in the new agricultural machinery on exhibition at Paris the terrible engines of future wars, as the tractor, in the form of the military tank, turned out to be; while Tennyson foresaw "airy navies" raining death down from the heavens. The sensitive intuitions of poets and painters had a closer grip upon the coming realities than the supposedly shrewd pragmatic calculations of engineers, scientists, soldiers, statesmen. Had the subjective life itself not been eviscerated and mummified in the churches, schools, and universities of the Western world, the collective reaction to this unbalanced technological scheme might have come more promptly, and taken a more rational course.

Explaining, Mumford adds:

> What has been happening so swiftly during the last half century was anticipated at a much earlier moment by Dostoevsky in "The Possessed," in "Crime and Punishment," in his scarifyingly prophetic "Letters from the Underworld." In that latter story, in the person of a snivelling Beatnik narrator, a prototype, almost a pre-incarnation, of Hitler, he predicted that the whole organization of modern society, with its laws, its conventions of respectability, its technological progress, would be "kicked to smithereens" some fine day, so that life would be lived again "according to our own stupid whims"—on the same defiantly irresponsible terms that proliferating groups of Beatniks and Hippies have recently been trying to live them.

This, one could say, is Mumford's account of what happens when the psychic capacities outrun the manasic. It hardly needs to be added that we are witnessing only the beginning, today, of this

tendency which, although recognized and prophetically described by that intuitive genius, Dostoevsky, remains almost entirely without psychological explanation except in the Theosophical teaching of the sevenfold nature of man and the scheme of inner development provided in the second volume of *The Secret Doctrine*. What then is Mr. Mumford's remedy? His entire lifework has been an effort in behalf of a harmonious life for human beings. He argues the presence of mind as a more significant factor in human evolution than the "propensity for tool-using and tool-making," and, emphasizing this basic view, his works do "not regard scientific discovery and technological invention as the sole object of human existence." In contrast to this, he says, "I have taken life itself to be a primary phenomenon, and creativity, rather than 'the conquest of nature,' as the ultimate criterion of man's biological and cultural success."

Mumford's work is informing and emancipating, from an intellectual point of view, since he is a widely influential writer, carefully read by many professional people in responsible positions. Yet Theosophists will recognize the gap between the now popular idea of "creativity" and the conception of man as an intelligence with Promethean responsibilities, a soul who long ages ago undertook the task so clearly defined by Mr. Judge in *The Ocean of Theosophy*—that of helping to raise the whole mass of manifested matter up to a higher degree of development, ultimately to the stature of conscious godhood.

So, while it is possible to find encouragement in the work of men like Mr. Mumford and others, the task of Theosophists remains the same. Again in Mr. Judge's words: "What we need most is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person."

The immediate years to come will doubtless offer many exhibitions of the pyrotechnics of psychism. There may even appear to be emerging various sorts of Theosophical "half-way houses," which use some of the language of the Theosophical teaching. However, whatever is good in such developments will prove itself in time, and meanwhile, Theosophists, as H.P.B. declared in "Let Every Man Prove His Own Work," have their own distinctive work to do. Mr. Judge described this work with great simplicity:

> Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through im-

> mortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples: preach, practice, promulgate, and illustrate our doctrines. He spoke to the meanest men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

And H.P.B., after speaking of the exploitation of psychic capacities for gain and the manipulation of others, said in her Third Message to the American Theosophists:

> This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.
>
> What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for Humanity.

Even if we cannot see at all clearly into the future, the lines of work and the counsels of the teachers remain unmistakable. Nor need the responsiveness of the crowd to psychic claims and appeals bring discouragement. Followers of H.P.B. were neither asked nor expected to create a "mass" movement. The formation of a *nucleus* was the plan from the beginning, and there is enough instruction in the vicissitudes of the centenary cycle now almost complete to prevent serious workers from supposing that in numbers alone may be seen the signs of success or failure. Faith is indeed needed, but that faith is to be placed in the law of cycles and in efforts consistently maintained, not in passing external events.

One thing, however, seems certain: the future will differ in many espects from the past. Already the temper of the times has changed enormously, and the minds of men have been released from old orms of bondage. Conceivably, a loosely formed and open psychological environment, hospitable to change, such as is now increasingly possible, is precisely what is needed for the great tide of egos, but lately arrived or soon to come, who will reach maturity in decisive years ahead. Among these souls will be those with ancient linkages with the undying struggle for human freedom and growth that we speak of as the Theosophical Movement. They will, we may be sure, find their way to vital places in the work.

An Admonition by H.P.B.

See and realize what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

—*The Third Message*

QUESTIONS AND ANSWERS

From The Theosophical Forum

[This is the first of a six-part series consisting of selections from the *Theosophical Forum* from September, 1889 to May, 1895. The *Forum*, a monthly periodical, came into being to fill a need seen by Mr. Judge; it consisted entirely of questions and answers contributed by members of the Theosophical Society in America. The questions, on "practical" Theosophy, were answered by an editorial board which included Mr. Judge.—Eds. Theosophy]

I

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress and advancement in line with all new expositions of truth? In the minds of many the writings of H.P.B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

W.Q.J.—This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence the reply to the question, "What is the criterion of Theosophy?" is that it is found in each man's perception of the Truth: Therefore there is no single criterion.

If any persons regard H.P.B.'s writing as the infallible oracles of Theosophy, they go directly against her own words and the works

themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it makes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

In what way and through whom have the special efforts been made by the Masters the last quarter of each century to bring about the results now attempted through the T.S.?

W.Q.J.—On the belief held by so many that the Masters have acted through the T.S. and have done so before in other centuries, many names might be mentioned as possibly those who at other times have been made or induced to act to the same end. Jacob Boehme seems to be one. He was acted on thus and wrote much in the same line, though with a Christian and anthropomorphic tendency and bias. He was followed by many, and to this day has influence through his books. He was very ignorant as the world goes, but showed great interior learning. He was a poor shoemaker. He was once interviewed by a total stranger who told him he was destined to wield such an influence, and never saw the person again. Count St. Martin in France was another, and Count St. Germain, both having, as would appear from their writings, a knowledge of the source of their inspiration absent from Boehme. St. Martin was learned and had much correspondence with other lands on these matters, but of course not so specific in detail. Cagliostro was another, and from all the records left of him, much of which was used by the novelist Dumas, he was an active agent of similar influences and spoke the same words and dealt in similar matters. He was not a charlatan, but was a man of great power. At the same time was Swedenborg, who was an unconscious instrument, but one who wielded a very great influence in all directions even down to the present day. His theories were in advance of the time.

As to the manner of setting the work going, it differs with each place and time, and according to the time assumes a different phase.

Boehme for instance, was moved from within, and Swedenborg the same, for if an Adept has the powers credited to him it is easy for him to inject the right thought and aspiration at the right time to bring on the desired effect. In the case of H. P. Blavatsky we have one who evidently was fully aware of the work and who and what was at work. Hence her greater and wider power. This was exactly in accordance with the times she lived in, for now thought and religion are free; and hence, as she said, the time was come to make it more plain and definite. Doubtless at the next messenger's coming it will be plainer still, as it is not likely the world will go back to barbarism.

To be a good Theosophist, is it necessary to believe actively in Occultism? I mean: If a man feels the ennobling influence of the philosophy of Theosophy and endeavors to live by it, is it absolutely necessary for his profit and development to do more than believe that certain occult facts are facts, while he personally dislikes Occultism and avoids it in any form, finding Theosophic teachings sufficient to him without it?

W.Q.J.—The questioner has either heard from others or read that a good Theosophist *must* believe that Occultism is our highest goal as members of the T.S. Such is not the truth. At present "the T.S. is not," as an Adept once wrote to Mr. Sinnett, "a hall for teaching Occultism," although that is pursued by some. It is a Society meant for the giving of true views of life and of Nature to a suffering race which otherwise would sink into a spiritual death brought on by the joint efforts of materialists and theologians. Hence, at present, the true Theosophist is the true Altruist who sinks his personal desires for progress in a secret and fascinating art, so that he may give this true view of life, of death, and of immortality to as many of his fellow-men as he can reach. Many members of our Society, dazzled by the wonders of Occultism, have hastily taken up its study without realizing that it is something that demands not only will but wide intellect and unflinching memory; and many have failed as many others will.

If Masters really exist, why do they not make themselves known to earnest seekers after truth, and especially to such as are working for the good of mankind? And why do they not effectuate peace on earth and right education of the young?

W.Q.J.—This question has been very frequently answered, and

even by the Masters themselves. As to the last part, they said in the *Occult World* that if it were possible to alter the state of things and to make a peaceful earth and a right humanity without following the law of evolution, they would willingly do it, but mankind can only be altered step by step. They have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge. But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. In the *Path* this subject was discussed in its other bearings. Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without doubt or cavil.

THE DOOR OF DISCIPLESHIP

Buddha, Jesus, and many others before and after them, were treated by their contemporaries as ordinary human beings actuated by similar motives as the rest of mankind. They were opposed by the established interests, religious and otherwise, because the doctrines they taught were destructive of the hard and fast conclusions upon which those interests were founded; their speech and acts, although intended to instruct, enlighten, and benefit, were construed as violations of law and custom, and were frequently characterized as criminal in nature. Even among their immediate disciples, suspicion, doubt, jealousy, fear, resentment and self-interest were to be found, none of which could have had existence had the real nature of the teacher been understood. . . . It is true that all the disciples learned something in spite of their defects, but it is also true that the lack of intuitive perception of the divine nature of their teachers was the most important factor in the failure of those disciples to truly transmit the teachings they had received; for that lack closed the door in themselves through which the divine enlightenment could come.

—ROBERT CROSBIE

CLASS AND CASTE

UNIVERSAL Brotherhood, both as ideal and as fact, is still misconceived by theosophical students, as much as and perhaps more than by the mass of mankind. This is practically, if unfortunately, demonstrated every day everywhere. The various theosophical bodies are as rigidly exclusive and hostile as the sects of any religion are to each other; the various theosophical teachings studied and emitted through these bodies are as mutually contradictory and destructive as are the dogmas of the different religions.

No one needs be told that all this spells the failure of the great First Object of the Parent T.S., while the opposing teachings equally spell the failure of the Second Object, and the two failures together render nugatory attempts to make progress in the Third Object. All that has so far been accomplished has been to add one more mass of contradictory teachings, one more struggling coil of sects, to the mental and physical arena already over-full of the same things. "History repeats itself," we say, but fail to perceive that the ancient errors and the ancient failures are being every day re-enacted, not merely before our eyes, but by ourselves as Theosophists. May it not be, must it not be, that as students we have not yet intellectually apprehended the occult significance of this term "Universal Brotherhood?"

Perhaps we have all been too eager to *practise* brotherhood, before learning what it is. Certainly the letters direct from the Masters in the early days of the Movement clearly and continuously stressed the *idea* of Universal Brotherhood. Some rejected the idea out of hand, although most students felt an intuitive or natural sympathy with the idea; but who sets to work to understand it—to revise his already existing ideas, and therefore his mental bias and preconceptions on the subject? Yet this must have been then, as it still is, highly essential. Mankind has never been without ideas of brotherhood and attempts to realize it. Indeed, nothing is more pathetic nor more instructive than the record of never-ending attempts and never-ending failures in that direction. All philanthropy, all charity, all benevolence in the home and in the state, among

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friends and among co-religionists of every kind, are based upon and spring from the longing for Brotherhood and inherited or acquired ideas on how to realise it. If human energy and human intelligence alone would suffice, Universal Brotherhood would long since have been the practical embodied relation of all men everywhere. Instead of that we have an unbroken succession of failures, despite the flood of study and effort continually poured forth, now as much as in former times.

Some consideration, then, may be usefully given to defective ideas of brotherhood, for it is the defects of our intellectual understanding, rather than lack of spiritual perception or physical sacrifices that are responsible for our failures to form a "nucleus of Universal Brotherhood" among men.

All former and existing efforts to realize Brotherhood are rather attempts to establish a Utopia—a kind of Devachan or Heaven on earth. Inherent in them is the idea of bliss, repose, freedom from contention, for those who belong to the "brotherhood." Need it be said that the idea behind is essentially separative, therefore exclussive, therefore *selfish?* And therefore all such attempts contain *within themselves* the elements of their own failure and death. All through the writings of the Masters and their Agents will be found the idea of brotherhood: that is, Brotherhood in *idea.* Spiritually, Brotherhood is an eternal fact implicit in the tenet of the fundamental identity of all souls with the Supreme Soul, but intellectually brotherhood is not a fact, because of human notions and preconceptions. Theosophy teaches that the constitution of the Universe, visible and invisible, is made up of twelve orders of being. If there is Spiritual Identity, there is, no less, Intellectual distinction. "All beings are the same in kind, differing only in degree."

One class of enthusiasts in "brotherhood" are determined to think and act as though these distinctions, intellectual and physical, had no existence. They succeed only in creating a "war in heaven" amongst themselves. Another larger class regards these distinctions as a sin and a crime against Nature. They devote their efforts to proselyting their fellows to this idea and, where they have gained the power, to compelling others to accept this view of "brotherhood." These produce religious, racial, and national conflicts in which all suffer. Finally, we have that idea of brotherhood which believes that distinctions are fundamental and fundamentally antagonistic. Are any or all of the conceptions of brotherhood thus sug-

gested and implied the idea of Brotherhood which the Masters of Wisdom hold?

It should be plain that Masters esteem that the very first step in true Occultism is for the learner to try to apprehend the real meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to dust and ashes in the mouth. Our civilization has assuredly made enormous progress in the last few centuries in the "conquest of nature" and other conquests, but even more assuredly that civilization trembles on the brink of colossal ruin. The testimony is well-nigh universal that our Western "practice of magic" has already turned to dust and ashes in our mouth.

But how about ourselves as Theosophists? Have we successfully taken that "very first step in true Occultism," or have we been merely trying to "practice magic?" What is wanted in the world is what Theosophists alone are able to supply—true knowledge of the spiritual condition of man, his aim and destiny. Are we seeking to acquire that knowledge and to spread it amongst all men who will listen, without distinction of race, creed, sect or caste? If so, we are taking our first step, learning the first lesson, in the true meaning of Universal Brotherhood—we are on the way to Intellectual as well as Spiritual *unity*—the prime requisite of brotherhood *in actu* and not simply in name.

This unity of aim and teaching leads quickly to the understanding that the purpose of life is to learn and thus the primary relationship of real Universal Brotherhood is established in the individual —he can learn from all beings without distinction, if *he* will, and they can learn from him if *they* will. A true nucleus of Universal Brotherhood would be formed the instant any number of men, small or great, met on this mutual basis and relation. It might, it could, it should embrace men of the most widely varying degrees of distinction as to class and caste, whether in a worldly or an intellectual sense, for there are men of all these who aspire to learn, no matter from whom or what; who aspire to help, no matter whom or how. Each would be a teacher by his own life and actions—a teacher of what to do and what not to do. And in the same way each would be a learner. The very *idea* of such a relationship as this would do away with compulsion. The association would be voluntary. The average idea of brotherhood always has implicit in it some form of intolerance. The socialist and reformer's idea of brotherhood is to

rearrange by sheer force circumstances which arise out of human nature itself. Of necessity this leads to the endeavor to arrange human nature by force to suit the ideas of the reformer—to sectarian and dogmatic religion.

It is not too much to say that the whole mission and example, alike of Masters and their representatives in the world, is and always has been *educative,* and educative only. Sectarians and reformers, theosophical and otherwise, rely upon proselyting and force as much as do politicians and partisans, or conquerors in other fields. The idea of constraining others in some form or other will be found implicit in all of them, even when not yet active.

Just as slaves when granted freedom do not know how to use it, and invariably misconstrue it; just as prisoners have no other idea of liberty than to get out of jail—so men emancipated from the bondage spiritual and intellectual imposed by their surroundings, invariably misuse because they misconceive their new-found freedom and power of thought and action. Among the sincerest Theosophists this abuse of "brotherhood" is very common. So great is this fear of intolerance in them, that they go to the other extreme and feel that "brotherhood" requires them to encourage sectarianism of every kind by "putting new wine into old bottles," by devoting all their energies to some particular form of benevolent activity, by maintaining an attitude of "neutrality" in the midst and presence of what they know to be false teachings and erroneous practices. The fear of being or of being thought to be "intolerant" leads them to regard conviction as dogmatism, gratitude to a Teacher as the "worship of personalities," strict loyalty to a Teaching as bigotry and narrowness.

On the other hand there are those enthusiastic Theosophists who feel that their duty is not performed to "universal brotherhood" until they have trampled on all the most cherished convictions of others and disregarded or done violence to those actual distinctions, the true no less than the false, which make up Nature, whether human or otherwise. Their sense of "brotherhood" is almost wholly iconoclastic, *i.e.,* destructive—as anarchistic in its own way as the "brotherhood" which would make all men and all things "equal" by pulling down the true to the level of the false, the noble to the level of the ignoble, the pure to the level of the impure, wisdom to the level of folly. It is really this second form of misconception of the requirements of universal brotherhood that consti-

tutes the great menace of every Kali Yuga. How sinister it is in its general import, how tenfold fraught with disaster when adopted by Theosophists themselves as a step towards "brotherhood," is plainly stated by H.P.B. in her last Message to American Theosophists. Many students have dwelt on that Message. "Theosophy first, and Theosophy last," she urges; "for its *practical* realization alone can save the Western world" from the dangers threatening it. By "practical realization" of Theosophy she certainly meant "Universal Brotherhood" in its true significance. What students have not noticed, or if they have noticed have assuredly not dwelt upon, is that the very dangers from which "Theosophy" and its "*practical* realization alone can save the Western world," are these very misconceptions of "brotherhood" which we have been considering. She names the "hatred of class and social considerations" and "the selfish and unbrotherly feeling" between races and nations as the two great evils of our times. False religion has replaced the true: therefore many sincere men hate religion itself. False ideas of race and state have replaced the true: therefore racial and international hatred which would obliterate whatever is esteemed alien to its own selfish interests and advancement. Spurious castes and classes have arisen in every land: therefore the hatred of all class and social distinctions. The reign of anarchy and atheism, the "universal brotherhood" of misery, degradation and death, is the legitimate harvest of these views, for they constitute an attempt to upset the "whole order of Nature" in its "progressive march toward a higher life."

A true conception of Universal Brotherhood will do away with hatreds, not distinctions; do away with sectarianism, not with religion; do away with dogmatisms, not convictions; do away with the inequities, not the inequalities of life; do away once and for all with the notion that Universal Brotherhood depends on some kind of a shifting of circumstances, some kind of a rearrangement of environment, some kind of impossible Utopia, physical or metaphysical, some kind of a peace produced by violence of our own towards others or of others towards us. Rather it will be seen as the second step in its realization that the true meaning of Universal Brotherhood is the fulfillment of one's own duty in whatever class or caste one may find himself.

CONSIDERATIONS ON MAGIC

By WILLIAM Q. JUDGE

WE hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings, and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who, convinced of its existence as a science, are, or are to become, investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic," and "white magic," and those who follow these studies are designated as followers of the *"left hand path,"* or the *"right hand path."* It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet,* or where the common path divides, and the *awful voice from the silence,* heard only in the recesses of the individual soul, utters the stern command: *"Choose ye this day whom ye will serve."* Instead of black and white magic, read black and white *motive.*

The student of occultism is rushing on his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

NOTE.—Mr. Judge printed "Considerations on Magic," in the *Path* for March, 1887. The article last appeared in THEOSOPHY for October, 1955.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe, the good will seek the good, and the evil the evil; each will be unconsciously *drawn to its own kind.*

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer, *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path, unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious, and the unwary, and it is for such as these that these lines are penned; and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwith-

standing all this, these souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the *"second death."*

The purpose of Theosophy is to eradicate these evil tendencies of man, so that, whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

Man's inhumanity to man
Makes countless thousands mourn.

The Christs of all ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become convinced, many against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination nor recrimination is of any use. The responsibility therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap*. By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshipped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and re-enacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only Infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's-play, as many may

learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything, than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were far better that a millstone were hung about his neck, and he were cast into the depths of the sea.

—PYTHAGORAS

INHERENT TRUST

Evolution consists in the gradual formation of progressively subtler, more complex, and more delicately poised integrations. The molecule of organic protein is much more complex than that of any inorganic compound. How vastly more complex and marvelously balanced is the body of a man than that of an amoeba! How much more complex is modern society than a primitive tribe! In view of that principle of evolution, to take a risk for the sake of human ideals, to be a peacemaker, is a way of saying and meaning that you trust life, that you are not afraid. Since fear is born of a sense of separateness and is itself still further divisive, such denial of fear affirms human unity or harmony of relationships, making possible a closed and more complex integration. All life responds to that principle and rallies to its support, for it is the principle underlying the evolution of all organisms.

—RICHARD B. GREGG

letters • questions • comment

In the same way that a building exists in the mind of the architect before it is built, so must the universe have existed in the Kosmic mind, its blueprint capable of being read by those who have the knowledge. Could the three fundamental propositions of The Secret Doctrine *be considered to be such a plan?*

Before the universe could come into manifestation it must have existed on the plane of universal mind, becoming more and more concrete according to some sort of pattern, and indeed, the manner in which this is accomplished is the subject of H.P.B.'s extensive discussion of the seven Rounds and Races in *The Secret Doctrine*. But here some distinctions should be made. A plan of the evolution of a universe is analogous to that of a building only in a limited sense. A universe comes into being in order that the intelligence of which it is the expression may grow by means of further experience, whereas a building simply duplicates the blueprint on a concrete level. The virtue of a blueprint is not in its flexibility or the potential that it affords for growth, but in the faithfulness with which it represents the idea of a form.

Turning to nature, we may perhaps find in illustrations of orderly development closer analogies to a universal purpose. Trees, for instance, while they may be classified according to genus and class, are remarkable for their adaptability, and though wholly predictable in that pine seeds produce only pine trees, no two are ever exactly alike. Neither can they ever be said to be "finished"; for no matter what their age or condition, they are in a state of constant change, which contributes something distinctive to the creation, preservation, destruction and regeneration of their environment.

When we consider man, he does not fit into this account of evolution; for in addition to possessing at least potentially all the attributes explicit in the lower kingdoms of nature, man himself is an aspect of universal mind. His consciousness is not encompassed by the limitations of either time or space. His powers of mind reach up to infinitude; and he may realize the necessity of limitlessness even while he admits the limitations of his own finite

mind. He may through an effort of will even succeed in extracting himself from the web of his self-constructed illusions.

In other words, any "blueprint" of the universe would, by virtue of its being an evolutionary vehicle, have natural compatibility with the limitlessness of consciousness while giving shape to its periodic expressions. Here again it is necessary to remember that it would require a universal mind inclusive of all beings to comprehend such a plan. So that while we may approach comprehension of it, inasmuch as we too are that mind, no intelligence in its finite aspects could encompass it. Perhaps this is the reason why sages have always resorted to paradox in the attempt to both explain their teachings and protect them from the materializing tendencies of the half-illumined intellect. H. P. Blavatsky's statement of the three fundamental propositions on which her *Secret Doctrine* is based certainly leads the mind in this direction, while she herself said that upon their clear comprehension depended the student's understanding of the rest of the work.

The universe is not a closed system, because that from which everything emanates and essentially *is,* is itself formless and limitless. From this it follows that the universe consists of that which must be because of past causation and the hardly definable causation which is yet to be generated. This must mean that if the fundamental propositions can be said to represent a plan of the universe, it must also be the necessity of the human mind to discover their application in every aspect of life. Mr. Judge indicates clearly that such is the task of the serious student of Theosophy. He says in his article "Universal Applications of Doctrine":

> The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.
>
> It is said that our universe is a collection of atoms or molecules —called also *"lives";* living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe

—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Implicit in the idea of universality is the possibility of applying a principle in the smallest as well as the greatest circumstance. Judge illustrates this:

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

From this it would seem that these three propositions are indeed a plan of the universe, but one which, to become viable in human terms, must be discovered in every act of our daily lives.

on the lookout

Past Locations of Poles

Recent exploration in the Sahara Desert has led some geologists to confirm the theory that the axis of the earth has undergone radical change at least once. In an article for *Natural History*, "When the Sahara Was the South Pole" (June-July, 1971), Dr. Rhodes Fairbridge, of Columbia University, describes the expedition of which he was a member. Surveying hundreds of miles of rock formations by air as well as from ground vehicles, the group came to a unanimous conclusion that the evidence of widespread glaciation confirmed paleomagnetic readings indicating that the South Pole had once been located there. Scientists in general believe the North Pole to have been at one time in the Pacific Ocean.

According to Dr. Fairbridge, the expedition found evidence of extensive geological changes affecting the Sahara region, ranging from a tropical climate, erosion of an ancient desert, and the sedimentary deposits of a shallow sea "pushing in over the deeply weathered, planed-down surface of an ancient continent," to the huge polished boulders resulting from glacial action.

Earth's Changing Face

Readers may recall the statements in *The Secret Doctrine* on the fact that the Sahara was once a sea, as well as those pointing out that the earth's axis has been altered several times. It would be difficult to equate the time-scale in current use by scientists with that of the esoteric philosophy, but Dr. Fairbridge's work reveals acceptance of the earth as an entity of immense age still subject to dynamic change. Although he concedes that the Sahara discovery is hardly revolutionary, he remarks that "it has started a chain-reaction of ideas that focus ultimately on the very nature of the planet." He says in conclusion:

> The Atlantic Ocean is known to be spreading apart at one to two inches per year. The entire crust seems to be turning over, so that the Aleutians and Alaska are pressing southward toward the Pacific, while Europe seems to be setting northward. The Mediterranean may be expanding a little; it seems to have jogged

to and fro for a long time. The Red Sea is certainly opening up.

The crust of the earth, however, is only a thin skin on the massive inner mantle and core. At depths of 50 to 100 miles, there is a zone of potential melting, and over this layer the crust can slide, but since cracks and splits may develop in the crust (as has happened in the Atlantic Ocean), some parts move faster than others. When these major slippages occur, it is probable that they set up a wobble in the pole. The poles already go through a slow variation in their angle of tilt to the orbit around the sun. A sudden shift of surface mass could give the pole quite a nudge, and would also slightly change the rate of spin. A better understanding of the past can help us learn what to expect in the future.

Four Axial Disturbances

This statement indicates a measure of progress in geophysical knowledge on the part of scientists since H.P.B.'s time. For, as she wrote in *The Secret Doctrine* (II, 329-30):

> Science confesses its ignorance of the cause producing climactic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such changes and their results. . . . Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

Sensitive Eggs

Revisiting Cleve Backster's laboratory, *National Wildlife* (October-November, 1971) reports that he has extended his experiments with plants to eggs, and finds that they show a similar sensitivity to their environment. In addition, a nine-hour polygraph recording seemed to disclose the heartbeat of a fertilized egg, although, upon dissecting the egg, Mr. Backster could find no physical circulatory structure to account for the pulsation.

Working with cell cultures, blood samples, molds, and amoebas,

Backster has recorded reactions similar to those of plants. Generalizing on some of the implications of these results, he observed:

> Our experiments imply that total memory may go down to single-cell level, at least. It begins to seem that the memory capability—even in people—may possibly be at cell level. The brain may be just a switching mechanism, not necessarily the memory storage organ we've thought it to be. This is just speculation, of course, but now we have ways to check it out.

These reactions are strongly suggestive of the presence of the astral body. The discovery in 1924 of rays which emanate only from living objects—rays that cause mitosis, or cell division, and are therefore the source of growth—further supports the theory of an astral pattern. Other researches by a number of scientists showed that these same rays emanate from growing root-tips. If even primary growth can be traced to such rays, it is evident that they would naturally precede any visible evidence of physical development. (See "Studies in Reincarnation," THEOSOPHY 19:312.)

Plant Cycles

A study of how the flowering cycles in plants are related to changes in light and darkness, and consequently to the seasons (*Natural History,* August-September, 1971), revealed that when two plants were grafted together, only one of which was then exposed to sunlight, both flowered:

> Two cockleburs were grafted together at the bases of their stems. One of the conjoined members was now exposed to long days (which, remember, inhibit flowering in the cocklebur) and the other given short days. Both plants flowered. The experiment was repeated, this time with a piece of absorbent paper inserted into the graft between the plants. Again, flowering occurred in both. In a further test it was found that even grafting a single leaf that had previously been exposed to short days onto a plant maintained in long days proved a sufficient stimulus. Certainly some substance was being manufactured in the leaves and transported (even diffusing across a paper barrier in a graft union) to potential flowering points on the stem. This peripatetic stimulus has been called florigen, and while it has not yet been isolated for sure, it is demonstrably present in most vascular plants. It is apparently identical in composition from plant to plant, for grafting experiments between different species, families, even between long- and short-day varieties have all succeeded.

Inner Controls

The same article provides further evidence of a primary internal

mpulse not dependent on outside stimulus in its seasonal responses. Other studies of many plants with a well-known habit of lowering their leaves at night and raising them again in the daytime, showed that, although the plants *seemed* to be governed by changes in light and darkness, actually they were not; for when some plants were kept at a constant temperature in continual darkness, their diurnal cycle remained consistent with that of those in the field, indicating that the obvious effects of seasonal change on plants are modified by internal regulation within the plants themselves. Such experiments, together with the recognition of circadian rhythms in human beings (Lookout, July, 1971), clearly point to the existence of controlling rhythms within the physical body which cannot be satisfactorily defined by mechanistic biology.

The Post-War Technologies

A review in the *New York Times* (Oct. 17, 1971) of Barry Commoner's new book *The Closing Circle*, by Michael Crichton, makes it clear that Dr. Commoner has no desire to avoid a confrontation with entrenched interests by blaming the nation's ecological crisis on the oversimplifications of either population problems or excessive affluence. Mr. Crichton opens by saying that this "may be the best book on ecology ever written." "It is certainly," he adds, "the most sober, rigorous, well-organized statement of what our environmental problems are, how we got them, and what we should do about them." Dr. Commoner blames the problems on the phenomenal growth of post-war technologies that cannot be absorbed in the natural ecological cycles. This in turn is due, he says, to "industrial profit structures" which have made profit the criterion of every action. Until we face this fact, Commoner argues, talk of the debilitating effects of affluence on the necessity for population control is only a palliative by which we put off facing the real issues.

"The Most Fundamental Change"

Dr. Commoner's recommendations amount to fundamental reconstruction:

> Commoner patiently explains that most high-profit new industries actually accumulate a debt, which is transferred either to the environment or to helpless individuals living in the environment. Yet the debt is real, and sooner or later, someone pays for it with their money or their health.
>
> He is implacable in his economic analysis. Simple capitalism is not the villain, he finds, and socialization is not the answer; Russian pollution problems may be equal to our own. . . .

> The consequences are considerable—whole industries wiped out, and others radically restructured. Perhaps the most fundamental change required is an end to the cold-war mentality. "It is inconceivable that the United States could find the huge capital resources for the needed reconstruction of industry and agriculture along ecologically sound lines unless we give up our preoccupation with large-scale military activities. . . ." In the final analysis a solution for environmental decay implies a major reordering of priorities, and a major restructuring of industrial growth.

Like other leaders working in the field of ecological reform, Dr. Commoner is stressing more and more the need for reorientation of the fundamental direction of modern technological society, and here he calls for a searching inspection of the acquisitive motives which have been the chief cause of the excesses of pollution since the end of World War II. Behind the contributions of such men, one may sense an ever-growing recognition of the importance of the fellowship of all life and nature, and the crucial need of man to begin to think of himself as a collaborator with, instead of an exploiter of, the natural world.

Purpose of Civil Disobedience

The American Scholar (Autumn, 1971) features a thoughtful article by George W. Crockett, Jr., titled "Reflections of a Jurist on Civil Disobedience." The author gives serious consideration to what the function of civil disobedience may be in maintaining the Constitution as a viable guide to appropriate social action. Reflecting on the inevitable margin that has existed from the beginning between the commitments professed in the Constitution and their practical application, Judge Crockett sees civil disobedience as a tool for narrowing this gap. Defining civil disobedience, he says:

> Civil disobedience is action taken to support a moral principle. It is action taken in conscious disregard of the law, without thought of personal gain, and in full contemplation of the possible adverse consequences. Civil disobedience can be and usually is a mechanism by which a democracy may change the law and make a new law. Through a willful disobedience of law, a challenge is presented to the authorities.

Justice Needs Clean Hands

Judge Crockett uses the means available to him to correct abuses within the law:

> Police brutality—whether in individual confrontation or in mass actions—has victimized not only the persons abused but

> the very processes of justice. As a judge, I have taken special pains to determine whether certain convicted persons before my court for sentencing have been brutalized. If brutality is indeed established, I hold the state responsible—even to the point of suspending sentence altogether. For the state must enter the Halls of Justice with clean hands. The firm application of this principle will certainly reduce the incidence of police brutality.

Martin Luther King believed that deliberately assuming responsibility for the physical consequences of breaking an immoral law was consistent with obedience to the higher dictates of individual conscience. To raise the level of existing law-enforcement is another vitally important task.

Helping Prison Inmates

A different phase of this general problem is presented in another article in the same issue of *American Scholar*. In "Heroin and the Black Community," Victor E. Taylor discusses the waste of human potential generated both by drug addiction and the treatment accorded inmates and parolees. He suggests that a group of interested members of the community outside the prison, by enlisting the support of inmates who know the problems involved, may help rehabilitate many who would not otherwise withstand the forces assailing the former addict. Mr. Taylor elaborates:

> An inmate with an aptitude for commercial art should be encouraged to develop his skill. No one actually knows whether or not his resocialization could be brought about by providing him with access to a commercial art tutor outside the prison, or by firing his incentive to develop artistically through allowing him to have his works exhibited and sold on the open market, or by having him produce work for the community. These are simple and practical methods by which an inmate might regain his sanity and gain a social balance.

Mr. Taylor believes that a coalition of citizens and interested inmates could together provide the means to regenerating self-help for many now friendless individuals.

Older Than We Knew

The discovery that the carbon-14 method of dating organic archaeological specimens may give rise to inaccuracies of as much as seven hundred years, promises revision of scientific theories regarding ancient civilizations. In his article "Carbon 14 and the Prehistory of Europe" in *Scientific American* (October, 1971), Dr.

Colin Renfrew states that the discovery has "destroyed the intricate system of interlocking chronologies" used until now to determine the relative antiquity of ancient civilizations. Proceeding on the assumption that the oldest civilizations were those arising in the Mediterranean, of which the barbarians of Europe were but the beneficiaries, archaeologists have dated the relics of Europe and Britain accordingly. Dr. Renfrew believes that one immediate result of finding the unreliability of carbon-14 dating will be that some other facts not formerly regarded as of major importance may assume more significance. He explains:

> For example, there are no megalithic tombs in the Aegean, so that some special pleading is needed to argue a Near Eastern origin for those of western Europe. Again, detailed studies in the Aegean area show that the resemblances between the pottery and figurines of the Iberian peninsula and those of Greece, the supposed homeland of the "colonists," are not as close as had been supposed. Nor are the Balkan Neolithic finds really very closely related to the Aegean ones from which they were supposedly derived. There was certainly room for doubt about some of the details in the attractive and coherent picture that diffusionist theory had built up.

Readjustments of Dates

For example, the chronology provided by a study of the bristlecone pine, believed to be the oldest living thing on earth, revealed definite irregularities in the rate of decay of the radioactive carbon element, the divergence becoming progressively greater before 1500 B.C. The discrepancies thus revealed in the dates assigned to European monuments and relics place them much further back in the past than the Aegean prototypes from which they are supposed to have been copied. Dr. Renfrew observes:

> Similar changes are seen all over Europe. Stonehenge was until recently considered by many to be the work of skilled craftsmen or architects who had come to Britain from Mycenaean Greece around 1500 B.C. The monument is now seen to be several centuries older, and Mycenaean influence is clearly out of the question.

The monuments scattered throughout Europe may still have actually come from cultures of northern Africa, though from ones much older, perhaps, than those yet recognized by modern archaeologists. In any case, as the author himself remarks, this discovery will compel students of human history to take a fresh look at the monuments left behind by their ancestors: "No longer can the essen-

tial theme of European prehistory be Childe's 'irradiation of European barbarism by Oriental civilization.' Indeed, the very early dates for some of the achievements of the prehistoric inhabitants of Europe make the term barbarism quite inappropriate."

What Geology Has to Say

H.P.B. points out that the monuments of Europe bear striking resemblance to those scattered through other parts of the world and that, while on the one hand they can be traced to Egypt, their origin was actually in a much earlier race. Discussing the stone monuments in Britain and Russia in relation to prehistoric races, she remarks:

> We say, that most of these stones are the relics of the last Atlanteans. . . .
>
> But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (*French trans., Sépulture des Tartares.* Arch. VII., p. 2227), speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes,* Vol. I., p. 230) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, *"most probably African."*
>
> This is a strange *coincidence,* as Irish tradition attributes the origin of her circular stones to a *Sorcerer who brought them from Africa.* De Mirville sees in that sorcerer "an accursed *Hamite."* We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—GIANTS in every and any case. (*S.D.* II, 343-4.)

One Continental Mass

Again, writing on the subject of man's antiquity, greater than is commonly admitted even now, she says:

> Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archaeologists will not give it more than 5,000, or at the utmost 6,000 years; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning

> North and traveling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land,* on the North-Western promontory of the New Continent.
>
> What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma.* (*S.D.* II, 750.)

The most significant aspect of the new readjustment of dates, as Dr. Renfrew himself notes, is that it has re-opened the issue of the relative antiquity of ancient cultures.

An Educational Undertaking

The New York Times (Oct. 17, 1971) editorializes on the problem of children who commit violent crimes, but for whom the only alternative to leniency by the courts is confinement in institutions from which they emerge as professional criminals. Citing the achievement of an educator, Anton Makarenko, whose special boarding schools were able to rehabilitate thousands of youngsters "through a combination of self-government and stress on social responsibility," the writer comments that even if sufficient financing were to become available for juvenile rehabilitation, there would be no gains until it is recognized to be essentially an educational undertaking instead of a job for penal experts. The editorial asks:

> Are there no pedagogical pioneers with the commitment and ingenuity to break the impasse? As long as learned panels merely deplore and advise, while wardens run the reformatories, judges know that they are damned as much if they are lenient as when they send the "wild" children to institutions from which they will emerge as dangerous adults.

All Should Help

Problems of this sort do little more than illustrate the deep-rooted character of the social and moral disorders of the present. As the *Times* implies, both the courts and the penal institutions are virtually helpless to institute change. This is true, mainly for the reason that by the time a youngster is placed in their hands, his character

nd tendencies are often on the way to being formed by the adverse nfluences of the community. Sometimes rare individuals such as Anton Makarenko accomplish great things with juveniles, but the great majority drift into patterns of crime as a result of the associations to which they are exposed. Could "pedagogical pioneers" remedy this situation, as the editorial proposes? Such persons could help, but only if they obtained the general support of the community. Years ago, John Collier wrote with E. J. Barrow a study of New York in relation to the young on the streets—*The City Where Crime Is Play* (1913). Conditions in urban areas have not changed a great deal since. Pedagogical experts who set out to deal realistically with this situation will have to begin by altering the very framework of the experience of the young in the cities, which can only mean total community participation in the task, and not the reliance on "pioneers," who can only point the way.

Miracle of Memory?

The Los Angeles *Times* (May 18, 1971) reports that a nineteen-year-old youth, Ricky Ponce de Leon, though severely mentally retarded, is a musical genius. (His case will call to mind that of "Blind Tom" Bethune, who is mentioned in *The Ocean of Theosophy*.) In addition to playing on the organ about 1,000 songs from memory, Ricky has composed forty of his own. He also plays the guitar, xylophone, marimba, accordion, and harmonica. Robert D. Shushan, local director of the Exceptional Children's Foundation, said that the youth was a fine example of the fact that retarded persons may be specially gifted. The *Times* report continues:

> Dr. Shushan said de Leon experiences normal difficulties like other mentally retarded people in such areas as poor muscle coordination or buttoning his clothes. But when he seats himself at the console of an electronic organ a miracle happens. Poor coordination disappears, replaced by excellent independence in the use of all four limbs playing keyboards and pedal board. The mind which has trouble with buttons comprehends all aspects of a complicated musical instrument replete with stop tabs, thumb pistons and other control devices.

Talents from the Past

Here, perhaps, is an ego who bears a heavy weight of Karma in his present incarnation, yet has nevertheless been able to bring into play gifts and talents acquired in a previous life. One may think that exceptional ability of this sort may in some cases prove a plank of salvation for the ego, as it was, for example, in the case of

Helen Keller, who suffered severe disabilities in her instrument, yet was able to live an extraordinarily useful life, in spite of being blind and deaf. The soul which manifests its powers and overcomes such obstacles is likely to be one which gains a rich harvest of experience, turning seeming evils into good.

Introducing "Death" to Children

In reviewing several books for children dealing with the subject of death (*New York Times Book Review,* Sept. 26, 1971), Howard Hoyt turned thumbs down on all but one. The exception was apparently made because it suggested, by way of the death of a pet collie, that genuine love is, itself, the enduring quality, regardless of changes in its object. Of most other studied attempts by adults to make the experience of death palatable to children, Mr. Hoyt had this to say:

> All of these stories were written with a didactic purpose: to give a child a way of looking at death and living with the knowledge of it. All of them try to diffuse the finality and fearfulness by presenting death as just another natural process. But to most adults in our culture, death is more than just another process. It is an occasion surrounded with mystery and deep emotions. Presenting it to a child as just another change we go through is less than candid. Adults often present a prettier reality to children than actually exists. But to give easy answers to a child's questions about death is to deny reality and to diminish both life and death and, ultimately, to turn our children from our counsel.

Presenting death only as "just another change" would inevitably trivialize its meaning, unless the attention of the ego is focussed in some appropriate way on the existence of a continuing being who is experiencing the change and whose very life, in fact, is a journey of discovery.